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Schleiermacher from the charges of materialism, rationalism, and pantheism, and shows that Schleiermacher had a personal belief in immortality, not as a sum of hopes and expectations, but because he perceived the principle of the universe working in himself; back of man's transitory form subsists an eternal nature. Every student of Schleiermacher—and who ought not to study him?—will find the little work of Fuchs a valuable aid. I suspect, however, that he has overestimated the maturity of Schleiermacher's views at the time of the *Reden*.—GEORGE CROSS.

Essays and Studies. By Robert Sinkler. (London: Bell, 1900; pp. 121; 3s. 6d.) The unity of the book is marred by including an essay on "A Milton Manuscript" with nine others on talmudic and biblical subjects. Each essay, however, presents an interesting study, and, taken together, they indicate in the author a wide range of interests and a thorough acquaintance with the apparatus and method of scholarly criticism. "Manasseh or Moses?" favors Manasseh as the ancestor of the priest of Dan. "An Early Christian Vestment" rebukes the disposition to find in an apostolic mention of a common article of apparel a warrant for sacerdotalism in dress. David is defended as the author of Ps. 110.—DEAN A. WALKER.

Geistliches und Weltliches aus dem türkisch-griechischen Orient. Selbsterlebtes und Selbstgesehenes von Heinrich Gelzer. (Leipzig: Teubner, 1900; pp. xii + 253; M. 5.) Gelzer reminds us of a fact often overlooked by tourists who haunt the mosques and palaces and wonder at the dervishes and the soldiers of Constantinople. In that city is a great Christian population. It is the center of an extensive Christian activity well worthy of observation and study by the western world. With this side of life in Turkey the larger part of the volume is occupied. The author tells us what he has himself seen of this oriental Christianity, particularly in its ecclesiastical activities. He has studied the work and its leaders, and has had ample opportunity to make up his mind on its character and tendencies. Certainly a field new to many students of modern church history is opened in his chapters on "The Ecumenical Patriarchate," "The Armenian Patriarchate," "The Bulgarian Exarchate," and "The Roman Catholic Establishments in and about the Turkish Empire." A long discussion is given to the piety and the ecclesiastical politics of Greece. The remainder of the book takes up the Turks themselves and the subject peoples from a